THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Glory to God in the highest, and on earth peace, good will toward men.*"—LUKE ii: 14.

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THE NECESSITY OF DIVINE KNOWLEDGE.

BY ELDER SIMON W. BECK, OF THE LIVERPOOL CONFERENCE.

ALL knowledge is of God; but the knowledge He has revealed concerning Himself, His Son, the Holy Ghost, and the plan that will bring us immortal glory and eternal life is of far greater worth than anything else. Anything that is perishable cannot be compared with it.

It has always been the tendency of the people to reject divine knowledge. "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" These were the interrogations of Solomon, but might be asked with as much propriety now as in that day. Why will they continue to say, "Believe on the Lord Jesus Christ, and thou shalt be saved;" and claim that belief does not comprise faith in His teachings, but in the mere name? All these things must be that the Scripture might be fulfilled: "Yea, and there shall be many which shall say, Eat, drink, and be merry; for to-morrow we die; and it shall be well with us. And there shall also be many which shall say, Eat, drink and be merry; nevertheless, fear God, He will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for to-morrow we die: and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God" (Book of Mormon, II. Nephi xxviii: 7, 8).

What is theology? "It is that revealed science which treats of the being and attributes of God, His relations to us, the dispensations of His providence,

His will with respect to our actions, and His purposes with respect to our end." Can it be possible that theology embraces so much and a great part of the Christian world set forth as essential to salvation only a mere passive belief in the Lord Jesus?

They are schooled from their infancy to the grave; and, if one were to importune them in the last hours of their mortal probation for light and knowledge in regard to the plan of salvation, all the information one could obtain is, after so long a schooling, "believe." If asked for something more specific, they would reply in the "Mystery of the Trinity." One is led to say with Isaiah the prophet: "From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me!" What can be the cause of this leanness? The lack of divine knowledge to the extent that they will grasp a small fraction of a principle and contend they have the entire plan. Let the word of God explain. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water (Jer. 2: 12, 13). Hence "ye worship ye know not what, . . . but the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

"The fear of the Lord is the beginning of knowledge" (Prov. i: 7). The people, having forsaken the fountain of living water, it is not surprising that they teach only an imperfect faith as essential to salvation. By so believing and refusing light, they fulfil the words of Hosea the prophet, "My people are destroyed from lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shall be no priest to me." The Prophet Joseph Smith also says, "that no man can be saved in his ignorance." Perhaps some of my readers will be astonished at the Prophet's declaration, and will be led to conjecture, "Has it come to this, that only those who are able to attend a seminary of learning can enter the kingdom of heaven?" Nay! never, but light is come into the world, and we know with the ancient Apostles and advocates of Christianity that unless one receives the Holy Ghost, which is given to none but those who obey, one cannot enter the kingdom of God. Before one can obey, one must first know. Knowledge is essential to obedience. How can a person repent when he does not know what repentance implies? What effect would baptism have upon the repentant sinner who knew no more about that ordinance than to believe it is "an outward sign of an inward grace?" (Another mystery entirely unknown to the ancient Apostles).

Having obtained the Comforter, promised of the Father through obedience to His laws, you enter the school of divinity; not for the short stay of four years, which enables the ordinary minister of to-day to deny three-fourths of the Bible and explain away the other fourth to the satisfaction of his deluded followers, but forever. Before entering the school you obtained a fair knowledge of faith, repentance and baptism, but now your teacher, the Holy Ghost, will guide you into all truth; for He shall not speak after the wisdom of the false school of divinity, but whatsoever is given Him of the Father shall He speak, even to the making known of those things which the ancient Apostles

could not bear, but the Spirit of truth would make known when He came. You will no longer be taught the "Mystery of the Trinity," and have stamped upon your foreheads an inscription, "To the Unknown God." You will believe in God the eternal Father; the Father of all spirits; the Creator of heaven and earth, the likeness of whose image we are in, but not spiritually only as the false teachers would have you to believe. You will no longer be taught that the Father, having neither body, parts nor passions, the Son also like His Father, composed of nothing, form one substance. The invaluable guide will immediately teach you that out of two beings composed of nothing it is impossible to get one substance; that "as the Father hath life in himself; so hath he given to the Son to have life in himself."

It makes no difference regarding salvation, says the one who has never had the Holy Ghost for a teacher. How different again will be the teaching of the Holy Spirit, for he will teach you it "is life eternal that they might know thee the only true God, and Jesus Christ, whom thou has sent." Once and forever, the dead form of faith will be laid upon the shelf, and you will no longer be crying Lord, Lord, and rejecting the counsels of God against yourself, but living "by every word that proceedeth out of the mouth of God," until your faith becomes so strong that like many of the ancient Saints you will be willing to die for the Master's sake. You, like the Apostle, will say, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God."

Do you ever expect to become "kings and priests unto God," "heirs of God, and joint heirs with Christ?" If you do, harken unto the words of Solomon, the Preacher. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, . . . but fools despise wisdom and instruction." This know also that knowledge is power, and power is glory, and the glory of God is intelligence.

DARWINISM FAILING.

The death of the late Professor Virchow has called attention to his opposition to the doctrine known as Darwinism, and a German scientist, Dr. E. Dennert has issued a pamphlet on the subject, in which he maintains that Darwinism is on its deathbed. Extracts from this pamphlet are made in the current number of *The Literary Digest*. Dr. Dennert says among other things that the doctrine of descent or evolution is now generally accepted as demonstrated, but the doctrine of natural selection by means of the struggle for existence, is being crowded to the wall all along the line. "The bulk of modern scientists," he says, "do not recognize it, and those who have not yet discarded it at any rate regard it as of subordinate importance. Older views have again come into acceptance, which do not deny development, but maintain that this was not a purely mechanical process."

Professor Virchow's position is also supported by the press. The *Germania* says on the subject:

"The great bacteriologist Pasteur was an outspoken opponent of the materialistic explanation of the origin of things known as the generatio æquivoca, or the development of organic beings out of the inorganic, in the Darwinian philosophy. He stated his opposition in these words: 'Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory.'"

Professor Virchow's statement at the last congress of anthropologists at Vienna is quoted. He said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Some years ago all who hoped to see the Almighty banished from the universe by the dicta of scientists, eagerly embraced the doctrine of natural selection as a sufficient substitute for the story of creation, and many were willing to stake even their souls upon the truth of it. Generally, those who understood it least were most enthusiastic in its advocacy. It is therefore very much gratifying to notice that the days of that doctrine are about gone. Whatever kernel of truth there is in it will, of course, remain in the possession of the world, while the error will be discarded, and the adherents of the error will again have to turn to the source of truth for information on the subject of the origin of all. It is certainly true in the intellectual world, that the "fittest" survives. Only truth survives and remains permanently. Errors may for a time attract universal attention, but their day is comparatively brief. Truth alone remains eternally.—*Deseret News.*

GREAT MEMORIES.

A SHORT time ago Mr. David Rosenfeldt, a Russian Jew, passed through Liverpool, and at the solicitation of a journalist who visited him illustrated his wonderful gift of memory. It is confined to one matter, and in later years he has not tried to memorize, yet his power of recollection in regard to what he once fixed upon his mind seems perfect. During his childhood, before he had passed the age of nine years, he had learned by heart the thirty-six books of the Babylonian Talmud. This stupendous task by no means overturned the mind of the boy, for at about the age of fifty he is still in possession of great intelligence. Mr. Rosenfeldt can recite the whole of the thirty-six books or he can begin at any point and continue as long as desired. Interruption in no way disconcerts him; he can continue where he left off, or at will can pass over to any other point and continue. By looking at the last word of any page he can place his finger on any page and tell the number of the page. He can place his finger on any page and tell the exact word that lies under it, ten, twenty, thirty, one hundred or any other number of pages off.

Wonderful as is the power of this Hebrew's memory, it is in some respects surpassed by that of a young Englishman, Henry Crawford. While Rosenfeldt's forehead is abnormally shaped, having a projecting bone over the eyes,

Crawford's is perfectly natural and from appearances nothing of his enormous mental strength is indicated. Whatever he reads with a view to remembering remains fastened on his mind and he can recall it at will. A short time ago in London he demonstrated his wonderful gift before an audience of scientists by repeating paragraphs from different parts of the page of a newspaper published that day. The whole page was so clearly printed on his mind that he could read it off from beginning to end, and even tell the position of many of the lines in the paragraphs. At another time he repeated before an audience the whole of a newspaper without an error after only one reading. Mr. Crawford, who is about thirty years of age, is the only one of his family that is specially gifted, and he cannot explain how it is that he can remember so well. He says that he simply concentrates himself on what he is reading, and when he closes his eyes he can still see the imprint clearly. He can commit to memory any page of a newspaper and repeat it a week later and during the interval commit to memory later issues of the paper.

To ordinary mortals such feats seem almost miraculous. Yet if we consider ourselves a little, such powers as they manifest are more easily understood. Much of what we all read or observe is fixed strongly enough upon our minds, but we lack the power to recall it. A common experience illustrates this. We sometimes try to think of a familiar name, and cannot do so if it were to save our lives. It may be indistinctly felt in the fringe of the memory, but to realize it is impossible. A thousand other names might be suggested, but we would know definitely that it was none of them. Then possibly after we have given up thinking about it entirely, and our thoughts are on something else, it comes bounding into the memory with a distinctness that sends a thrill through us. Somewhere in the tablets of the mind it was written deeply enough, but the difficulty is that our mental library is not always in order, and we go to the wrong shelves to look for what we want.

Special occasions or influences often bring to mind what we thought we had forgotton. When brought into sudden danger or struggling for our lives, we may see clear images of deeds and thoughts long since past. These may be recalled instantaneously. In dreams even we see forgotton things and live over forgotten experiences. Visiting scenes that were once familiar brings up by suggestion delights or sorrows that we thought had passed into oblivion. In very old age when the faculties are weakest, people often recall vividly their first childhood though they may remember little or nothing of what has taken place during the span of years that followed it. The influence of the Holy Spirit upon a person also brings to mind many times lessons he has learned, words that he has heard or other things, which would have remained hidden except for the Spirit's suggestive revelation. It is probable that when mortals are called to be judged by the Lord or those whom He appoints to that labor that they will be able to remember all the deeds upon which judgment is based. Otherwise, they would have no consciousness that the punishment or reward is just.

It is doubtless well for us here in life that we cannot recall all things. It is sufficient that after our observations, thoughts and experiences have had their effect of refining or degrading the character, they for the most part grow dim and seem to pass from the mind. When we, through the grace of Jesus

and the continual influence of the Holy Spirit, become perfect, our memories will also be as good as we may desire them to be. We will be like our Father in heaven, who is perfect in all things. When we see what poor mortals can do under favorable conditions here on earth, it shows us more clearly what our own progress will be in eternity if we bring ourselves into harmony with the principles of progression.

ALCOHOL AND LIFE.

A Milford, Massachussetts, physician contributes a paper to the current number of the *Sanitarian*, in which the effects of alcohol upon human life are discussed. This is a subject on which there is but little difference of opinion. Even the slaves of drunkenness have a well defined impression that they are shortening their lives by the excessive use of intoxicants, but they seem to have no power of resistance.

The writer in the *Sanitarian* presents a number of facts and figures from widely different sources. He quotes a Berlin Doctor who made the longevity of persons handling beer and other alcoholic beverages a special study. His observations embraced 14,200 cases, and he found that the average expectation of life of such persons is 4.27 years less than that of other persons of the same age.

Another calculation corroborates this statement. While the English census returns show an average mortality of adult males of 18.8 per 1,000, that of beer sellers was 20 per 1,000, of wine merchants 23.3 per 1,000, of licensed spirit retailers 23.9 per 1,000 and of inn and hotel keepers 23.8 per 1,000. In Munich the statistics lead to similar conclusions. There the average lifetime of persons who pass the twentieth year in good health is fifty-three years, while the average lifetime of the proprietors of beer saloons is 51.95 years, and of brewers 42.23 years. That of the male proprietors of wine rooms is forty-nine years and of female proprietors of the same but forty-seven years.

Another fact is stated as conclusive proof of the proposition that drink shortens human life. The insurance companies and fraternal societies have been taught by experience to reject drunkards and excessive regular drinkers, as well as persons engaged in the retail liquor trade. As an illustration, the experience of one company is quoted. This company has for a number of years carried insurance in two sections, one general and one special for temperence people, or rather total abstainers. The reports for both sections show that there were less than three-fourths as many deaths in proportion in the temperance section. Stated in another form, there was one death per year for every one hundred and fifty-two moderate drinkers and one for every two hundred and one total abstainers.

Other statistics are quoted in corrobation of the general conclusion that of men who have passed the age of twenty-five, the strictly temperate, on the average, live at least ten years longer than those who become decidedly intemperate. Such facts and figures should be studied carefully, especially by our young people. These should be careful not to contract habits that may deprive them of years of usefulness and enjoyment on earth. It is much easier to resist the temptation to become a drunkard, before the taste for liquor is acquired, than it is to break the fetters when they are made strong.—*Deseret News.*

HAPPY SUGGESTION FOR SABBATARIANS.

Saint Paul wrote to the Colossians that they should permit no one to judge them with respect of the Sabbath days. It is possible that the zealous Apostle himself had provoked criticism from the Jews by honoring the Lord's day, the first in the week. We find that he met with the Saints of Troas, when on the first day of the week they came together to break bread, and he preached to them all night long. In other ways he indicated that the Lord's day was the suitable one for worship.

There are some religious people at present, besides the Jews, who regard Saturday as the proper one for worship and rest. In many cases they are very devoted and go year after year under the extreme disadvantage of working only five days out of the seven. On the last day of the week they are kept from labor by their conscience, and on the first by the laws and customs of the land. Though the true spirit of sacrifice for the sake of principle is always admirable, yet this custom suggests that some are yet inclined to believe that man was made for the Sabbath, and not the Sabbath for man. The Latter-day Saints are relieved of all doubt in this matter by the direct command of the Lord in this dispensation. He says: "But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High" (Doctrine and Covenants 59: 12).

An interesting suggestion comes from the New York *Independent*. It shows how essentially arbitrary the beginning and close of the week are.

"Samoa is hereafter to reckon the days of the week after the western, and not the eastern manner, a change of one in the day of the week and the month. Let us see what that might involve. If what was Saturday now becomes Sunday, why cannot the Jews and the Seventh-Day Baptists call it Sunday, and both rest and worship on the same day by this perfectly proper convention? Or, indeed, why should not our American Jews send their chief rabbis on a tour around the world, in the right direction, and have them come back to find that their seventh day is our first day? We cannot see that it really makes any real difference where in the week you begin to count from, nor indeed that there is any beginning to the week. The entire difference as to the Sabbath day is a mere conventional formalism that has no inherent importance; and if any one thinks it has, let him take a trip around the world, and come back in line with other people."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

It is estimated that about 47,000 tourists passed through Utah during the past summer.

Four earthquake shocks were felt at St. George, November 17th. They were severe enough to damage many buildings of the town. In other places the shocks were felt and even in Salt Lake City a slight tremor was noticed.

The Republicans in Utah elected, November 4th, Hon. Joseph Howell as representive to Congress, and Judge William M. McCarthy as justice of the supreme court by large majorities. In the next legislature there will be fifty-two Republicans and eleven Democrats. This assures the election of a republican senator to succeed Hon. Joseph L. Rawlins.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 4, 1902.

EDITORIAL.

GREETING AND COUNSEL.—We are now nearing the close of the year and the work of another season is almost over. It has been an important time in the European mission, and the present is an appropriate occasion to say a few words to the Elders, Saints and friends. The general condition throughout the mission is good. Peace and liberty are being enjoyed in almost all parts and the different governments see more clearly than in the past that our purposes are honorable and our influence favorable to good government and obedience to law. The Lord is with us and has accepted our labors in His service. He has cared for the work in the past, and will do so in the future. If any feel sorrowful because progress is not faster and their friends and the world do not accept the truth, they may be patient and do their part well. The arm of the Lord is strong enough; He will fulfill His promises.

The Saints have generally been devoted to the work and helpful to the ministry. And there are many, too, who have not yet become members, who have been very generous and kind. These have felt the influence of the work and enjoyed some of its blessings. They have fed and given shelter to the Elders and opened their homes for meetings. For this they have in many cases suffered the ridicule and displeasure of those who are prejudiced, but nevertheless they have enjoyed the peace and increased blessing that comes from helping the servants of the Lord. To Saints and friends let me say that you will lose nothing by aiding the ministry and making sacrifices to promote the cause. Some of you may be permitted to entertain angels unawares, and you certainly will draw good angels into your homes, though you do not see them, if you entertain the Elders of Israel who are preaching this Gospel of the Kingdom in these lands.

Some of our friends have been converted to the law of tithing as well as to other principles of the Gospel, and are giving one-tenth of their income to the Church. It is well for them to understand what their obligations will be when they make covenant with the Lord and receive remission of sins. Any training they may get in this regard before baptism will strengthen them greatly. The same may be said regarding the Word of Wisdom. Many investigators have given up tea and coffee, tobacco and liquor, because such articles are forbidden by the Lord. Those of the Saints who have not yet become obedient in these things should lose no time in becoming so, for they are missing blessings by their delay. If they have not faith in tithe-paying or any other principle, they should seek for faith as they did regarding

baptism and the authority of the Elders who brought the Gospel to them. Faith will come if they begin paying their tithes conscientiously, and so will blessings.

The Saints should take a pride in maintaining their honor and integrity among men. They should be good neighbors and win respect for their industry and fair dealing. Let no reproach be brought against your name that you borrowed and failed to pay your debt, or that you practiced deception and fraud. The Saints should be frugal with their means and not be spendthrifts. Learn to save a little as you go along. Put your hearts into your daily work. It is a part of your religion that you do it well. If you are employed make the interest of the employer your own, and you will soon become indispensible to him. Bickerings, contentions and backbitings should never sully your mouths. If you observe these counsels you will establish a name among men for clean, upright lives, and though they may think your religion wrong, they will come to acknowledge that there is something good in it.

The Saints are in some cases poor, yet many of them have received a great heritage from the Lord—children; and the Lord will hold them accountable for their care of His heritage. Train the children in all virtues. Upon your influence depends the course of their lives. And remember that the soul of one little child is worth more than this whole earth, for the child is created in the likeness of God, and if it is saved, it may some day become a creator of earths. Teach your children temperance and chastity. Make it plain to them that you would rather see them laid in their graves than to have them defile themselves. Teach them by example and precept to love the Lord and obey His commandments, for He has redeemed them, and desires their gratitude.

The Elders and sisters that are laboring in the ministry are doing a glorious work, and though they are here at a great sacrifice to themselves in worldly things, yet they are laying up treasures in heaven. The missionaries should live simply and be careful of their means. The support and traveling expenses of such a large number of Elders as are away from home have become a very great drain on the gathered Saints. Be willing to sit down to the humblest meal that may be offered you, and do not so arrange that you must be back to your lodgings every time food is served. Give the people a little opportunity to be proved. The Lord has declared: "He who feeds you, or clothes you or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you may know my disciples." If you give the people to understand that you have provided beforehand for food and that you are independent in regard to money, you can hardly expect them to offer to feed or otherwise aid you.

The missionaries should be very careful of their health. The climate in these lands differs greatly from that of our mountain home. It is much easier to contract colds here and much more difficult to get rid of them.

The holidays are at hand. All should prepare to enjoy the festive season, and let it be done properly. The Elders will do well to stay in their own fields and enjoy themselves with the Saints and their friends and partake of the hospitality that will be gladly offered. Neither the Saints nor the ministry need spend money in journeying away from home at this time. The Elders should not take part in dancing or games unsuitable to their calling. There

is much entertainment, if they will but give a little attention to the matter, that is proper and highly enjoyable and intellectual.

In all things let us be sincere, earnest workers in the cause of the Lord. No honest effort will be forgotten or be in vain. We have already been favored beyond our powers to comprehend, and if we stand fast where the Lord has placed us and never weaken or fall, we will be redeemed in His presence.

FRANCIS M. LYMAN.

PRESIDENT FRANKLIN C. MOYLE writes from Burnley that prospects in the Leeds conference are very good. Saturday last, five souls entered the waters of baptism, and a time of rejoicing was had. A number of others will also take the important step in the near future. President Moyle has ceased keeping up a conference house and with the other Elders is established in lodgings.

WHAT is the most striking feature of the life of Jesus Christ? Is it His perfection in word and action and His faultless philosophy? Some would have us believe so. Certainly the few incidents of His life that are given us in the gospels inspire us with deepest admiration for the matchless character that was master of every situation, tender and meek by preference, but fearless and even terrible when the occasion stirred His righteous anger. From what is written we learn that He was perfect, and He becomes an ideal to us in all things. But we must remember that only a sinless soul could die for the sins of others, and the great purpose of His living was that He might die as a sacrifice for the sins of the world. If no word had been written concerning Him, yet His perfect life would not have been in vain. We must do more than admire Him: we must revere Him, because He is our Redeemer, our Savior, our God.

RELEASES.—The following named Elders are honorably released to return home by the s.s. *Commonwealth*, sailing Saturday, December 20th, 1902: William J. Facer, John H. Woodbury, David McCleery, Liverpool; Edward J. Gardner, David L. Dowding, Bristol; Alexander M. Faddies, Irish; Charles H. Smith, London; Walter Read, Nottingham; Joseph A. White, Newcastle; John E. Lunt and Le Roy Brough, Birmingham conference.

APPOINTMENT.—Elder Joseph S. Clark, Jr., is appointed to succeed Elder William J. Facer as president of the Liverpool conference.

TRANSFER.—Elder David W. Davis has been released from the Norwich and appointed to labor in the Welsh conference.

THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference of the Church of Jesus Christ of Latter-day Saints was held November 30, 1902, in the Assembly Rooms, Wretham Road, Handsworth, Birmingham. The morning service was held at 10:30, President Arthur N. Taylor presiding. There were present Apostle Francis M. Lyman, President of the European mission, and the following

traveling Elders of the Birmingham conference: George H. Sperry, John E. Lunt, Le Roy Brough, Walter J. Kelly, Stephen A. Newman, William H. Smith, Francis M. Cox, George Payne, Albert D. Ford, Charles M. Stayner, George Marshall, Jr., George W. Spokes, Homer J. Rich, Kimbel Bascom and Samuel S. Howard.

After the opening exercises the sacrament was administered by Elders Smith and Cox. President Taylor gave a short address of welcome and reported the conference in a prosperous condition. The statistical report was read and the general and local authorities of the Church were presented and unanimously sustained. Elder Ford was the first speaker and took up the question of there being but one true Church of Christ, and outlined the doctrine of that Church. Elder Rich said there were three sayings in the Bible which appealed to him most forcibly, namely (Acts iv: 12), that under no other name than that of Jesus can man be saved; second, Christ's declaration to Nicodemus (John iii: 5) that man cannot enter into the kingdom of God except he be born of water and of the Spirit; and third, that to have authority a man must be called of God as was Aaron (Heb. v: 4). Elder Newman, in talking upon the subject of belief alone, showed that to know God is eternal life, and the only way we can know Him is by keeping His commandments. Sincerity of belief will save no man except it be on true principles.

President Lyman said the revelations of this dispensation are of great worth to the world if they would but accept them. It is just as unreasonable to say we have enough education and improvements and cease to learn more as to say we need no more revelation. Whenever God has had a people on the earth, He has revealed to them His will.

Elder Brough was the first speaker in the afternoon and showed that amid the cares and business of the world, mankind must not lose sight of the kingdom of God. As Christ came to be the great Law Giver and pattern to the world, all believers should follow Him. Elder Lunt spoke of the worth of a testimony of the Gospel, and what the Latter-day Saints have suffered for their testimonies. Elder Kelly bore testimony that the knowledge he had of God and His Gospel had been revealed to Him by the inspiration of the Holy Ghost. We may all gain this testimony by doing the will of the Father.

President Lyman said sincere, genuine faith would lead a person to do good works. A man with genuine faith will not let a day pass but what he will bow before the Lord in secret prayer. All good works are prompted by the Spirit of the Lord whether the worker be atheist, infidel or Christian and will be acknowledged of God. Honesty and virtue will always be rewarded. There is only one straight and narrow way.

In the evening service President Taylor showed that there is a blessing predicated upon obedience to each of the laws of God and the only way we can gain any blessing is by complying with that law upon which it is predicated. It was only by obeying the instructions of Elisha that Naaman the leper was cleansed. Elder Sperry had that testimony as had Paul that the Gospel is the power of God unto salvation. He said it is obligatory that we obey the laws of God in order to gain salvation, and he briefly outlined the first principles.

President Lyman said that besides the Jewish Scriptures, which we dearly

love, we have a volume of Scripture of the American continent, and revelations of the Lord in this dispensation. The Book of Mormon does not conflict with the Bible but corroborates its truths and is another witness for its divinity. President Lyman outlined the historical features of the Book of Mormon. He said the Latter-day Saints had nothing easy to offer the world, and those not willing to sacrifice their friends, good name, and all else if necessary, are not wanted. Even the honesty, virtue and charity of the converts are often despised. The future hope the Latter-day Saints have in Christ is that we shall all meet and know each other behind the veil. Through the eternity of the ordinances of the Gospel, husbands shall have their wives and parents their children.

On Saturday, at 11:30, President Lyman met the Elders in a council meeting, when the six month's reports were given. Notwithstanding the inclemency of the weather the representation at the conference was gratifying, especially the evening meeting, there being more in attendance than on previous occasions.

JOHN E. LUNT, Clerk of Conference.

FELT THE GOSPEL SPIRIT.

THE Latter-day Saints are far from assuming that perfection is manifested in their lives and works, but they are yet conscious of the sincerity of their worship and the joy they feel in doing right. There is perhaps no other sect in Christendom whose members are so well acquainted with the virtues and faults of other creeds and the spirit and influence of other congregations, as are the Latter-day Saints. Our members have experienced what other churches have to give, for a great many have been devotedly religious before becoming Latter-day Saints. They are in a position to know, and do know that the articles of such journals as never speak of our people or our services except with condemnation or ridicule are mere humbug. We are glad that there are a number of journals of a more honorable standard. The following paragraph from a recent issue of the *Burnley Gazette* is commendable for its fairness:

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.—Sunday was an important day in the history of the above, it being the occasion of the semi-annual conference of the Liverpool District of the Latter-day Saints, which was held in the spacious assembly room of the Weaver's Institute, Burnley. There were three public services, the evening service being well attended, nearly three hundred persons being present. The principal speaker was President Francis M. Lyman, of the European Mission, who was supported by the visiting Elders and the traveling ministry of this district, all of whom are engaged in the work of preaching the Gospel to all the world. During the services the doctrines of Christ were explained. The whole day was an enjoyable one, and all present seemed to catch the pleasant spirit which prevailed, the speakers pointing out that their labor is purely to elevate their fellow men and that they are united in their sentiments of respect and esteem for the people of England. One of the features noticed during the whole conference was the sociability and Gospel spirit existing amongst those present.

"THE fruit of righteousness is sown in peace of them that make peace."

DIVINE AUTHORITY.

BY ELDER WALTER J. KELLY OF THE BIRMINGHAM CONFERENCE.

THE glad tidings borne into the world by the Elders of the Church of Christ, are that the Lord has again given His holy authority to mortals and is building up His Church and kingdom on the earth. They are met by many with the cold reply that authority is not necessary, but that any one who has faith may be saved without regard to membership in any particular church. In theory, at least, they admit that any man may gather a congregation around him and found a church, baptize its members, give the sacrament to communicants and appoint officers, giving them titles, military or ecclesiastical, just as his fancy may dictate. They will not recognize for a moment the necessity of God's sending angels from heaven, clothed with authority to bestow this divine priesthood upon earthly beings, who in turn may ordain others under proper conditions.

If we could even believe that the Lord's work was less orderly and harmonious in its arrangement than the governments of men, yet for the sake of consistency we must conclude that He is not responsible for the confusion in the churches of Christendom. In the days of the Savior and His Apostles, there were no such divisions, but instead there was one united body under one general controlling authority on earth. At first it was Christ, and later it was His Apostles.

How clearly this is set forth in the Scriptures! Jesus "ordained twelve that they should be with Him, and that He might send them forth to preach and to have power to heal sicknesses and to cast out devils." And according to St. John's testimony He exhorted them saying, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit may remain, that whatsoever ye shall ask of the Father in my name, he may give it you" (John xv: 16). Christ not only ordained Apostles but He also appointed Seventy and other Seventy and sent them before His face to prepare the way before Him. On returning, full of joy at the new power their calling had given them, they told the Lord that even the devils were subject to them through His name. Christ declared that He had beheld Satan as lightning fall from heaven, and gave them power even to tread on serpents and scorpions, and over all the power of the enemy (Luke x: 19). Before His ascension the Savior said to the Apostles, "Go ye into all the world and preach the Gospel to every creature." The accomplishment of this would have required a succession of Apostles and divinely appointed servants of God.

The calling and ordination from the great Head for men to work in the ministry were shown to be real by the works that they did. They declared the word of God with authority, and signs followed their administrations. "In the name of Jesus Christ of Nazareth rise up and walk," were the words of Peter to the lame beggar at the Beautiful gate of the temple, and strength instantly filled the impotent limbs, and the man was able to leap to his feet. On another occasion Peter and John followed Philip into Samaria, where he had performed many mighty miracles and baptized both men and women. Philip, like John the Baptist, had apparently no authority to lay on

hands for the gift of the Holy Ghost, though he could baptize. It was necessary for the Apostles to bestow the gift upon the people. We can see by this that the house of God is a house of order and every one keeps his place.

There were attempts to usurp the power of the priesthood in those days, and such show by contrast the reality of the true servants' authority. Simon, the sorcerer, coveting the power to give the Holy Ghost, offered money for it, but drew down a curse upon himself. In the nineteenth chapter of Acts we read that certain Jewish vagabonds, who also practiced magic, tried to drive out evil spirits, adjuring them by Jesus whom Paul preached. "And there were seven sons of Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and prevailed against them, so that they fled out of that house naked and wounded."

The Latter-day Saints believe "that a man must be called of God, by 'prophecy, and by the laying on of hands,' by those who are in authority, to preach the Gospel and administer in the ordinances thereof." The authority has come from those who held it in former days, even from Peter, James and John, who came at the direction of the Lord to confer it upon mortal men.

WORD OF WISDOM—AN INCIDENT.

BY ELDER WILLIAM H. FOLLAND.

Childhood is the period of life when character is formed and the mind receives the impress that influences it for better or for worse throughout time. Hence, too much stress cannot be laid upon the importance of properly setting before the young not only correct principles of truth, but also an example of practical conduct. Among the Latter-day Saints this duty is especially enjoined upon parents. It should really be strictly observed by all adults. Too often is it true that young people take lessons from what they see their seniors do, thus contracting pernicious habits that rise to condemn them when more mature judgment comes with the increasing years.

Attempts to keep the "Word of Wisdom," so often taught to the Saints, so often disregarded, furnish remarkable instances of how evil habits formed in childhood are conquered only by the most strenuous efforts; while, on the other hand, those who during chidhood have been kept free from the use of those things forbidden by the Lord are seldom tempted to use them, and can go through life far better without them. Parents who set tea, coffee, tobacco, or liquors before their children and encourage them in the use of such things, are clearly responsible for the formation of bad habits in their offspring. The parent who uses any of these and at the same time attempts to teach his child to avoid them, makes his teaching of little effect, and need not be surprised if it is not followed. Children are, if anything, consistent. In the home circle parents lose influence if they teach one thing and practice the opposite.

The following incident, told me by a fond mother in the Welsh hills, serves to illustrate how the teaching and example of parents affect the plastic mind of the child, and also how the little people when correctly trained may be

instrumental in bearing faithful witness to the purity and consistency of the word of God.

At a birthday party a select company of children were present. Among them a little five year old girl from a Latter-day Saint family. When tea was set she was bold enough to say, "Please ma'am, I do not drink tea." At her request a cup of milk and water took the place of the cup of tea. A schoolmistress who was present was so surprised at finding a child decline tea that she asked questions, learning her name, Lilly Rosalind Davies, and that she was five years of age. In answer to the query, "Why do you not take tea?" the child replied, "Because I am a little Mormon Saint." A Mormon Saint! The schoolmistress did not understand such logic, but the little lady explained that she was a Latter-day Saint, and that the Saints did not drink tea. "Is your father a Saint, and does he drink milk and water?" was asked. "Yes, Miss," was the answer, "my father is a good Latter-day Saint, and he never drinks tea." "And what about your mother, is she a Saint?" "Yes," said Lilly with child-like simplicity and honesty, "My mother goes there, but she is no Saint at all, because she drinks tea." "But," said the schoolmistress, "I thought all the Saints were wicked people." "No, indeed they are not. My father is a Saint, and he is a good man, and the Elders are better than my father. I know that very well, because they stay at my grandma's every Sunday, and they talk a lot about God, and they have meetings and preach there, and my father preaches there too."

What a lesson for parents!

CURRENT EVENTS.

PRESIDENT ROOSEVELT'S MESSAGE.

At the assembling of the United States Congress, President Theodore Roosevelt has sent in his annual message. This important document is for the purpose of reporting conditions within the Republic and outlining the policy that the President approves of for the future. It is conservative and hopeful. The message tells of the country's growth in prosperity and power among the nations, and says that under the new conditions the "people face the future high of heart and resolute of will." It has been thought that Mr. Roosevelt would attack the trusts, but he says that it would be harmful to attack them. When guilty of misconduct or fraud they must be regulated by law. The President would not take away the tariff in order to remove the trust evil, but advises that even an amendment to the constitution be passed if necessary. In speaking of labor and capital he says, "We are neither for the rich man nor the poor man as such. We are for the upright man, rich or poor." He recognizes the advantages of corporations and unions, and says that "sure disaster will come to both in the long run if either grows to take up an attitude of sour hostility and distrust towards the other." President Roosevelt recommends commercial reciprocity with other nations and a very careful examination of the present tariff. He proposes that a commission of business experts be appointed to aid Congress by making scientific examination of conditions and he earnestly hopes that a Secretary of Commerce with a seat in the Cabinet may be appointed.

DISGRACED!

Would he had died!
Then had the tear been dried;
In hope that somewhere still the youthful grace
Of innocence that stamped the boyish face
Might, all untarnished, evermore abide
In the far haven by our faith descried—
Ah! Would that he had died!

Would, would, that he had died
In all the pride
Of budding manhood! With the lofty aim
That lit his pathway like a burning flame,
Quenched, while the future lay as yet untried:
Not flickering down in ruin to subside.
Would he had rather died!

Would he had died!
Weep, happy mothers, those who left your side
To come no more; weep, happy wives, your dead,
Though laid by alien's hand in lonely bed,
Forgotten, where the veldt sweeps far and wide:
For oh! With honor buried—death defied—
Would that he, too, had died!

Would he had died!
In treasured memory ever to abide
As once he was; had gentle death but claimed
One more, if only one, still unashamed:
Vain death, that failed his faltering dart to guide
Where sullied life such bitterness could hide.
Would that one more had died!

SELECTED.

DIED.

BROWN.—At Darlington, Durham county, England, October 27, 1902, Charles Brown, age 31 years, 4 months. Deceased became a member of the Church March 7, 1902, and until death he was a faithful and energetic worker in the Gospel.

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